

The AMERICAN FRIEND



January 14, 1954

Proclaim the Gospel!

In the mighty power of God

go on, preaching the Gospel to every creature and disciplining them in the name of the Father, Son and Holy Spirit.

In the name of Christ

preach the mighty day of the Lord to all the consciences of them who have long lain in darkness.

In the name of the Lord Jesus Christ

go on, that that of God in all consciences may witness that ye are sent of God and so according to that, speak.

Sound, sound the trumpet abroad,

ye valiant soldiers of Christ's Kingdom, of which there is no end. Be famous in His Light and bold in His strength.

GEORGE FOX



IN OUR NEXT ISSUE: "Sinners Anonymous" and "The White Man's Real Burden"

BERKELEY, CALIF.

MMF

Methodist Journal Speaks Out!

It is well that Quaker readers of Quaker journals should know how other Christian periodicals are reacting to our turbulent days. Here the official organ of the Methodist Church, THE CHRISTIAN ADVOCATE, "goes to bat" editorially. (Reprinted with permission.)

ARE METHODISTS BEING DUPED?

The overwhelming majority are not, but some are. The size of the minority is large enough to justify the convictions that we are about to set down. We hate to do it, because we dislike recording the unpleasant fact that even a small fraction of our Methodist millions allow themselves to be tricked and hoodwinked.

But who are those who are trying to fool us, and why are they at it?

First of all, there are the stirrer-uppers who are seeking to pin the label "subversive" on some Methodist leaders and organizations. Some of these propagandists are sincere. They honestly believe that it is "later than we think" and that some drastic action is necessary to save us from something. But these viewers-with-alarm are short on facts. They have tried hard to prove their case on subversion in the sanctuary, and they have not done it. Their guilt-by-association arguments fall flat. Their misquotations are dishonest. Their name-calling is colorful, but tiresome. And their inability, or unwillingness, to get the perspective of history and see God's place in it, makes their position untenable.

Furthermore, we have been forced to the reluctant conclusion that most of these eager-beavers are self-seekers. They must be re-elected to public office, and use their alarmist tactics to get votes. Or they must pay their secretaries (and themselves) and there is no way of doing this unless they continue to "dig up the dirt." In their home

communities they are of little consequence but, with high-sounding titles and impressive lists of sponsors on their stationery, they cut quite a figure away from home. Calling them "super-patriots" is complimenting them beyond their deserving.

Another, and strangely related, set of troublemakers is trying to keep things stirred up religiously. Without having read the Revised Standard Version of the Bible (or any other version, judging from their attitudes and actions), they have opposed efforts to put God's Word into the language of his people. They have started hair-splitting arguments on problems of scholarship and have tried, by some sleight-of-hand, to transform these into problems of faith. They have organized opposition around differences of interpretation. They have based so-called Bible churches on parts of the Bible and not the whole of that blessed book.

Here again, there are some honest people who are nervous about the future of our faith. They are as really concerned as are the disheartened Europeans whose hopeless theology of catastrophe leaves us cold. But these jittery preservers of our faith ought to see that the God-forgetting humanism of another day has been proved bankrupt. Its influence is gone, and there is a new yearning on every hand. We are standing on the verge of a new age of faith, emerging out of our disillusionment with a religion of science, our waking from a utopian dream of economic self-sufficiency, our dissatisfaction with naive notions about education and democracy. The faith of tomorrow will not be a child-like faith, but a working faith in God and man, a tough-minded faith for hard problems.

Reluctantly, and regretfully, we have come to the conclusion that many of those who would steady the ark in these times are self-seekers. They are eager for any publicity that would bring them public notice. They burn Bibles. They found colleges and give each other degrees. They hold compet-

itive conferences and try to take the spotlight from well-prepared meetings. They confirm the traditional opinion that religion is sectarian and not to be touched by anybody who would win votes or sell newspapers. And they get their support not only from disgruntled church members but from disheartened taxpayers, too.

There is a strange alliance between biblical fanaticism and economic conservatism. It could not come from a reading of the Bible, especially the prophets, who never hesitated to attack the economic system of their day and never tried to put the blame on other nations. With them, the home country was always at fault, and the enemy was always the instrument of God's will in punishing made-at-home disobedience. If the defenders of Israel ever objected to such "be-littling" and "selling the country short," it does not seem to have registered with the social prophets. Just possibly, the people of that day knew more about true patriotism than we do.

Whatever may be the reason for the current consolidation of standpatism, both economic and religious, it constitutes one of the menaces of these days. Harking back to the good old days that never were, it impedes progress toward the good new days that are God's gift. It insists on separating religion from life. But most Methodists, ready to think carefully and prayerfully, are unwilling to be duped, even in fear-infested times.

Truly I have looked into the very heart of darkness, and refused to yield to its paralyzing influence, but in spirit I am one of those who walk in the morning. What if all dark, discouraging moods of the human mind come across my way as thick as dry leaves of autumn? Other feet have travelled that way before me, and I know that the desert leads to God as surely as the green refreshing fields and fruitful orchards.

Helen Keller

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Our Fellowship is World Wide

Travel Journal V

ONE of the most significant events at our Friends Schools in Ramallah is the loaning of Willard Jones to the Refugee Committee of the Near East Christian Council, where he will serve as director of important refugee work. This was no small sacrifice for the Boys School to make at this time, but the service he will render with the Committee on Refugees has more significance than the name implies. The entire Near East is at a cross roads and the future of all Christian institutions in Jordan may be at stake in the months ahead. For our own interest and that of other Christian schools, this work which Willard Jones enters required such a person as he is—someone well acquainted with the thinking of the Arab world. Elsewhere in these pages is a picture and further statement on this move.

TO THE LEBANON

Circling above the snows of Mt. Hermon and the historic land of Northern "Palestine," we landed at Beirut in the Lebanon. This city, lying on the coast of the Mediterranean, is best-known to many people as the home of the American University. Its spacious campus and colleges commend it for beauty, and its excellence of service to the Near East commends it for importance.

Close to this as well as to Friends institutions in the Lebanon is a small but able group of Friends. We met with about twelve of them, including Emile and Wadad Cortas, Michel Cortas, his brother and partner in a jam manufacturing concern; Dr. Nejib Saad; and Boutrus Khoury, superintendent of the Daniel and Emily Oliver Orphanage. After a stimulating conversation, they outlined for us a schedule of interesting contacts for our three days in the Lebanon.

Brumanna High School, under auspices of the Friends Service Council of London Yearly Meeting, is a school of high standing academically and high location physically. It is doubtful whether any other Friends School has so commanding a location or so magnificent a view from a mountain crest. Beirut lies below it along the blue Mediterranean like a city from another world.

Herbert Dobbing is principal of this school, which has 470 students, fifty of whom are refugee children. Grades run from kindergarten through high school. There are eight good stone buildings and equipment is in keeping with the solid structure. There appears to be every evidence of a sound school, soundly administered. One problem facing them at the time was the government pressure to introduce military training. All over the world such pressures are now being felt.

Not only is the name of Theophilus Waldemeier associated with Friends in the early development of our Jordan schools, it is planted firmly in an institution for "mental and nervous disorders" under the name of Asfuriyeh (the place of birds). Surely there are not in America many such institutions more solidly founded and having better care than does Asfuriyeh under the direction of Dr. W. W. Ford Robertson, an eminent psychiatrist.

In a land where the mentally ill often languish in indescribable suffering, this "place of birds," place of love and hope is like a city set on a hill. On a hill, indeed, though not as high as Brumanna, it has a commanding physical position, in keeping with its influence in the Near

East. There are 450 patients at the present time and a commendable staff. It is a living monument to a great man, and a vital center of healing.

The names of Daniel and Emily Oliver will live long in the memory of those who knew them and in the annals which other generations will read. Rarely have Friends produced a spiritual pioneer equal to Daniel Oliver. In the service of reconciliation, he penetrated battle lines and hostile boundaries to plant the spirit of reconciliation in the hearts of contending nations.

It required no less courage and faith to plant at Ras-el-Metn, high in the Lebanon mountains, an orphanage and school and then maintain it through years of great hardship in a war-vexed land. Daniel Oliver died a year ago. Emily Oliver is living at the Orphanage home and being cared for lovingly by the Khourys. With the death of Daniel Oliver, his mantle seems to have fallen on Boutrus Khoury, a Lebanese Friend, deeply devoted to the memory and the work of Daniel Oliver. He and the Orphanage under his direction merit and need the continuing spiritual and financial support of their friends.

Around these institutions, giving local guidance and support, are the Friends of Beirut. Through them, Friends elsewhere are linked with very significant service which flows from Lebanon hills to other areas. With Friends of Jordan they constitute Near East Yearly Meeting of Friends. Emile Cortas is the Clerk.

SWITZERLAND—CAPITAL NATION

There is no other nation on earth today which can equal Switzerland for its unique position in international affairs. The U. N. headquarters are in America, but America, with her deep involvement in world politics, can not, in the nature of the case, seem like a clear center for objective thought on conflicting interests. Geneva still holds that place.

The old League of Nations buildings are now filled with United Nations services and personnel, while Geneva also gives hospitality to the World Council of Churches, the World Y. M. C. A. and Y. W. C. A.'s and other world groups. It would be almost unthinkable for Friends not to have a center in this world capital.

Colin Bell who heads the center was in America, having joined the Quaker United Nations Team, when we arrived, and Duncan Wood took us under his care and to his home. At two arranged meetings in the Friends Center Charles Lampman and I spoke on our experiences in Kenya and Jordan. The center in Geneva has always seemed to this traveller somewhat like Mars Hill where ideas abound, but are brought under the scrutiny of concerned Christian people. What a center of education, where far flung idea frontiers are explored and tested by good minds among people of good will.

Our only train ride on the continent allowed us to stop at Lausanne on our way to Zurich and meet for breakfast with Archer Tongue and Helene Monastier. Archer Tongue is secretary of the European section of the Friends World Committee while serving also in the field of temperance work on the world level. Friends in the United States met him last summer on his trip to California. There was time for us to review not only experiences but to quest a bit on "whither bound the Friends World Committee?"

IMPRESSIONS FROM BERLIN

Near the end of World War II an article in a popular magazine declared, "Germany will win the war." It depicted a destroyed nation with a great work pile and a people with skill and "know how," not only rebuilding their cities, but also their place in the sun. Although Germany is by no means out of her troubles nor without a large number of unemployed, one might wonder whether Berlin in some measure vindicates, relatively, as compared with other nations, the truth of that prophecy. No one *wins* a war, but some nations ultimately lose more heavily than others. It is too early to talk of a politically or economically victorious nation, divided as is Germany, and so much at the mercy of great powers. Probably not many people would doubt the suicide that would follow West or East German resistance should another war break. Any German might well conclude in the face of such hostilities, "We perish first." German resistance could mean little more than giving time for more distant neighbors to be alerted.

Whatever may be said for or against the economic base for the reconstruction in the East Sector of Berlin, the miles of buildings along Stalinallee make a tremendous impression on a visitor. In the other sectors, much building is being done, but in no single place did we see anything, on our brief tour of the city, that equalled the scope of buildings along Stalinallee. From such a brief glimpse one dares not generalize or even presume to report the main facts.

It is evident that Mittlehof, the Quaker Center in the American Sector, is serving an important need. It was turned to Friends by the American occupation authorities on only one condition—that it should always be all inclusive in its service, without regard to race, culture, or color. It is the first home that many refugees have known in recent years and offers hospitality and help to mothers and children and to students.

Like other centers, it offers opportunity for exchange of ideas in the spirit of goodwill.

Margarethe Lachmund, the Center secretary for German Friends, holds forth at the other center in the Russian sector and finds thereby some significant opportunities for work of reconciliation. This is the center purchased by Gilbert McMaster for Friends in 1925. It also serves as the headquarters for Germany Yearly Meeting. There is probably no other Yearly Meeting of Friends in existence in which there is a body of Friends known to one another more fully and which has been tested for genuine membership more thoroughly than has the German Yearly Meeting.

AMONG DUTCH FRIENDS

During the recent floods in Holland when dikes were swept away and many Dutch citizens lost everything, the Friends Center at 2 Raphaelplein in Amsterdam was again a lighthouse in the storm. Indeed our meetings generally on the continent were born out of times of stress. Certainly Dutch Friends are sensitive to human need and seem to keep an eye open for opportunities, having suffered much themselves during the occupation of World War II. Not only are they sensitive to suffering and the needs for relief among neighboring peoples, they are intellectually alive, interested in genuine issues and impatient with superficial and trivial affairs. They want to know what Friends elsewhere are thinking on important questions of the day. We sat in conversation with eighteen Friends at their center in the Hague. It was one of the most profitable meetings of our entire trip. The topic was Kenya, but the issues were universal—racism, the use of force, and the essential meaning of the Quaker accent in today's world.

In Holland, Christmas was in the air. On December

The Friends Center in Amsterdam

On a quiet square in the pleasant city of Amsterdam is the Friends Center (Quakercentrum) at No. 2 Raphaelplein, where relief work centers and where the office of the Secretary for Netherlands Yearly Meeting is found.



6, St. Nicholas would come (from somewhere in Spain), leaving his gifts. Christmas Day would be reserved for religious services.

WITH DANISH FRIENDS

The Danes were preparing for a Christmas which would be observed more nearly like American tradition. The streets of Copenhagen were well lighted and shop windows beckoned customers. A great Santa Claus window in a department store drew a large cluster of little children with wonder and eagerness written in their faces.

It seemed like coming to the home of Christmas when we met Mognes and Charlotte Piel Clausen. The latter is an Irish girl, the young bride of Mognes Clausen, recently coming to live with him at the Friends Center. What a find are they for Friends of Copenhagen and what a charming couple!

While Charles Lampman stayed with them at the Center, I had the privilege of staying at the home of Thyra Folke and reviewing acquaintances and refreshing my memory of former visits. Her husband, Folke Folke, had died a few years ago and tender memories were invoked as we spoke of him.

Another meeting at the Center brought together an interested group of Friends and friends of Friends. Again the topic was Kenya, Jordan and the Refugees.

A dream has come true in Hanna Skolen, a school for girls, founded and directed by Deborah Halfdan-Nielsen. In 1946 I heard her express the hope that such a school might be. Now the dream is fulfilled—for the basic purpose of helping, in a Quaker atmosphere, "girls to become women in the best sense of the word," to use words of Deborah Halfdan-Nielsen. About forty girls from good homes constitute the student body. It was a pleasure to speak to them and a few others about Kenya, bringing out the more story-like aspects of that visit.

TO SECOND-HOME

London seems to many an American traveller like a second home, and Friends House seems to wrap its hospitality around one. Here was our opportunity, with Walter Chinn, to meet and report to Friends on our observations in Kenya. Meetings with the Friends-Service Council, the General Purposes Committee, the executive of the Friends World Committee and a crowning meeting with the Meeting for Sufferings filled three days chockfull.

We are reminded of the words of Belisi, our excellent cook and housekeeper at Kaimosi who, when she was asked whether she needed more help in caring for us replied,

(Continued on page 6)

Being a John Woolman Today

By Richard K. Ullmann

THE feature, striking us first, of Woolman's personality is the purposeful simplification of his own life. He did not embrace Lady Poverty like St. Francis, but he saw that "Truth did not require from me to engage much in cumbering affairs." So he curtailed systematically all "outward care and cumber" so as to have more freedom for the pursuit of his inward concerns. With extreme sensitivity he also discovered the connection between luxury and oppression, between wealth and war. He saw that even legitimate possessions may be tainted by some form of exploitation happening far away, and that the justifiable retention of one's own property may grow into reckless self-assertion if it has to be defended against the envy of other people. What he sought was "the true use of the outward gifts of God."

Woolman lived before the first dawn of the industrial revolution. We live in its bright daylight. We therefore cannot translate his insights into our age without further questioning. What, we must ask, is "luxury," and what is "the true use of the outward gifts of God?" There are some of Woolman's principles which have a clear tendency towards levelling down the general standard of living. Against this we may hold that it may be in the will of God to create wealth, though without exploitation, and to share it with all people everywhere. "Plenty for all" sounds good enough unless we hide, behind this legitimate aspiration, our own self-interest and self-deception and all those wrong rationalizations by which we keep our illegitimate privileges. In this respect Woolman himself may serve us as a warning example: with all the tenderness of his conscience he was not, and could not be, aware of the less conspicuous benefits he derived for himself and his loved ones from the mere fact that he lived in a flourishing, because slave-holding, society.

Even though we honestly strive for "plenty for all," have we faced squarely the frequent proximity of material wealth and spiritual poverty, namely the difference between *having* riches and *being* rich? We may question the validity of some of Woolman's economic views, but we cannot escape his spiritual insights. He would have been

Richard Ullmann, originally from Germany, has been settled in England for a number of years. He has worked with English Friends as an office and relief worker and in the teaching ministry. The thinking presented here about the call of a life like John Woolman's to Friends today was also the basis of an address given to Young Friends during London Yearly Meeting last spring.

much poorer if he had not chosen voluntarily to keep his business and income at modest level.

FIRST TO HIMSELF

This is the second striking feature of his personality: he applied his conclusions always first to himself and accepted for himself the discipline of his convictions. The writing of wills was for him "a profitable employ" but he would not do it if slaves were to be bequeathed like chattels. Nor did he bear his witness by loud propaganda and what goes nowadays under the false name of "moral pressure." His pressure was that of a pure, spiritual morality. "My inclination is to persuade and entreat, and simply give hints of my way of thinking." He showed his own motives, thereby to impress others. These others, however, were not the wronged but the wrongdoers. Unlike Marx he did not call upon the oppressed to expropriate the exploiters; but like Jesus he admonished the rich to expropriate themselves. He eschewed all forms of coercion, and I doubt even whether he would have gladly approved of expropriation by constitutional legislation through majority vote, or of the "disownment" of slave-holding Friends. Still, we must remind ourselves that, like most social improvements, Woolman's great cause gained full victory only after that kind of legislation had been passed and, indeed, after the cruelties of a great civil war.

It seems needful to stress these historical facts before we try to follow John Woolman today. For the way of righteousness ought to be chosen whatever its consequences. Woolman was given the reward of a limited practical success in his own life-time—but Jesus went to the cross. It is not material

success and failure which define the way of righteousness, and we should choose it not because it is necessarily efficient, but because it is right.

PROPAGANDA OR PERSUASION

Let us take another glance at Woolman's example when examining the great issues of our time. On the whole we choose to counter propaganda by more propaganda. Answering back has never been a very Christian form of argument, and if we are not successful, our disappointment and vexation is likely to add further to our spiritual insufficiency. When we approach governments or parliaments, we normally turn to those who favour our own position. Woolman used very different methods: he went quietly to those who disagreed with him and tried "to persuade and entreat." Actually this way has been tried again shortly before the second world war when Rufus Jones and two other Friends pleaded for German Jews with Heiderich, Himmler's assistant. Today we should find the inward strength to go and speak to Lord Vansittart and Senator McCarthy, to Dr. Rhee and Mr. Molotov. We should approach the owners and editors of the popular press such as Lord Beaverbrook and Col. McCormick. Certainly, the people to whom Woolman went shared with him the fundamental convictions of the same denomination. Our task would be more difficult, but would it be too difficult if we could go to them as their real friends? After all, Dr. Malan shares with us the Biblical tradition: might there be no way open to speak to him and his still more radical lieutenants? No doubt, this can be done only by someone who has first cleansed himself and is willing "to turn all the treasures" he may possess "into the Channel of Universal Love."

NO SIMPLE ANSWER

What does this mean? In our complicated modern society the answer is not as simple as it may have seemed to Woolman. We feel more certain that it is impossible to contract out of our social and economic environment. Indeed, as it is, far too many Friends have actually contracted out of the worst dilemmas of our generation: far too many have chosen to become social

workers or teachers (like myself) or enter a profession somewhat remote from modern forms of production. Why do not more of us experiment in new ways of industrial organization? Rather than spending some time in work-camps or factories alongside labourers, groups of young Friends should choose collectively the career of founding and working together a whole factory on the basis of Christian brotherhood. It is not unlikely that this very spirit would enable them to hold their own in our competitive society. At all events, they would set an example of "universal love" applied to industrial relationships. For it is in this field and that of distribution that our generation faces its true challenge.

NO WAY BACK

There is no solution for mankind in a romantic flight from modern technique back to primitivity, in the way indicated by Gandhi. But why should we wish for such an escape? Albert Schweitzer says: "Be not afraid of natural science, it leads you to God." Science, theoretical and applied, is no poison slipped surreptitiously into our hands by the devil; it is God's latest revelation to us about the working of his creation. But no science will help us in overcoming human selfishness and lust of power. For this reason we cannot expect much relief of our predicament from any great statesman or economist, from any great scientist or philosopher, but rather from the simple saint, from John Woolman or one like him. For a saint goes beyond solving problems. He comes close to realizing the pattern of man as he was meant to be when God created him in his image. But even a saint has no patent solution for us. He has only the quiet call: "Follow me . . . Be like me . . ."

TRAVEL JOURNAL V

(Continued from page 4)

"No, too many people is enough!" So with us in our many meetings in many places—too many meetings were enough! Yet as one came to a new group of Friends, there was always a deep flowing life that caught hold of tired minds and bodies and refreshed them. It was good, very good to meet all of them.

IN OLD ERIN

No, the tour of visitation would not have been complete without Ireland. Given hospitality in the home of Alfred and Mary Bewley, we met with a circle of Irish Friends. It was good

also to meet again the Irish "patriarch in Israel," William Wigham and his son and daughter, Geoffrey and Molly, and to share also with another recent visitor in America, Philip Jacob. As everywhere else the topic was Kenya and the Friends centers on the continent of Europe.

Two other meetings, one at Churchtown and the other at Eustace Street Meetinghouse, spread the tidings of the two visitors and helped to link Irish Friends with other bodies elsewhere. How easily Quaker paths and memories meet. We could carry greetings from Emile Cortas in the Lebanon to Bevan and Harold Lamb, all of them in the business of jam and jelly manufacturing.

IN RETROSPECT AND APPRAISAL

At journey's end, we look back over our ten weeks, to the time spent in Kenya, Jordan, Lebanon, Switzerland, Germany, Holland, Denmark, England and Ireland. Certain experiences fasten themselves in our memories, yet others, unremembered, have woven themselves into the spiritual texture of our lives.

"What do these strange things mean?" comes to us out of the record of Hebrew experiences. What do these centers of Friends life and service mean to the rest of the Society of Friends?

(1) *There is a measure of unity and fellowship that bridges all distances.* No matter how far away, we have found hands, minds and hearts reaching toward the Friends in America who sent us. Their words of gratitude were not to us so much as to those from whom we came. We moved among them not merely as visiting Friends, but as symbols of the concern which sent us. Again and again conversation turned toward America and American Friends, the Five Years Meeting, our Board of Missions, and the Friends World Committee.

(2) *Our earth is shrinking,* our distances are being shortened and our time is being diminished so rapidly that we must adjust our thinking to meet the new physical world that is, at every point, so near to us. What was once a distant, hidden, little-known area of service by a single body of Friends is now becoming a cross roads. Where our roads intersect, there also must our thoughts intersect and our service develop along cooperative lines. The century that lies ahead of Friends will be one in which we find areas of natural cooperation because our interests are so obviously common interests in common geographical areas.

(3) We have studied specifically the

work of the Five Years Meeting, especially as it relates to Kenya. Here we not only found "missions" as such, we found evangelism and church extension, Christian education, schools, medical and industrial service together with some accent on the rural nature of life in our area of work in Kenya. In other words we have now a growing scope of service there which requires balance—the kind of balance which we try to promote in Five Years Meeting work at home.

This work in Kenya requires, from the American side, a Board of Missions to give it special attention and support, but it also requires all of us and all of our departments of the Five Years Meeting in order that the best we have here may be shared there. How to do that is a question we must now try to answer. We face a new day of integration in churchmanship in which it will be "each for all and all for each."

If we are to do this it also means a balanced set-up and function in the Five Years Meeting, organizationally and financially. To do that is not simple but that it should be done is obvious. It will require all of us praying, thinking and serving.

(4) It is also clear that *our relation to other Christian bodies must be clarified.* Around us there are other Christian bodies at work and we shall need to give attention to those areas (perhaps in teacher training, etc.) in which we may serve better together. The Christian Council of Kenya and the Near East Christian Council involving Jordan are instances of ecumenical relations that must be used more fully.

(5) *The work of any field must find its roots and fruits in the soil of that country.* We cannot impart our patterns of life or spoon-feed people anywhere. It is Christ in their hearts and from their hearts that counts. It is not for us to make them over into the supposed Quaker "norm" of Richmond, Philadelphia, London or any other place. There is but one question to answer, "What meets their needs and how can we help them in their developing life?" The work belongs essentially to them, not to us. What a privilege to give and forget the gift, knowing only this, that under God they rise to their own, and we can help them. We are desperately needed, for personnel and finances certainly, but also for the fellowship in Christ which we can have with them and for which they reach so earnestly.

So ends our journey and our safari of thought . . .

E. T. E.

QUAKER CHILDREN — AROUND THE WORLD

The fifth series of Round the World Quaker Letters is now ready for circulation and is in the hands of correspondents throughout the world. This year letters have been written by families, by groups of children and young Friends as well as by older Friends. There has been no definite scheme planned, but writers have been left free to write as they felt led. The way in which each letter has fallen into its right place in relation to the complete series is quite remarkable.

In this series are letters from all over America, from England, Australia and Tasmania, Germany, Holland, Japan, Jamaica, Mexico, Southern Rhodesia and New Zealand. They cover a wide field of interests and truly interpret our Quaker faith and practice without dogmatism.

Annette Wallis of 51 Thomas Street, Cirencester, England, now handles all arrangements for pen friends and for groups of children in day schools or First Day schools who want overseas group contacts. She writes, "This last year has shown once again that the children who read the Round the World Quaker Letters are keenly interested in pen-friends in other countries. Unfortunately many have made requests which I could not grant for contacts in countries such as Iceland, Turkey, and China. However, the contacts in countries in which we have contacts have increased and we now have correspondents in the U.S.A., Tasmania, New Zealand, Mexico, Germany, Holland, India, Ireland, Canada, Lebanon, Japan and of course this country.

This side of the Round the World Quaker Letter work is very important in helping to build up a sense of World Fellowship. Some of these contacts have been most inspiring and far-reaching in influence. Friends are asked to give this side of the Round the World Quaker Letter project all the encouragement they can.

Information about these Round the World Quaker Letters can be obtained at the office of the Friends World Committee, 20 South 12th St., Philadelphia 7, Pennsylvania.

Ruby W. Dowsett, Co-editor
Wellington, New Zealand

The Newsletter for Boys and Girls by Mary Esther McWhirter of the American Friends Service Committee is also available at 50c a year from the A.F. S.C. at 20 S. 12th, Philadelphia 7, Pa.



WILLARD AND CHRISTINA JONES

A. Willard and Christina Jones, shown here on the terrace of their Ramallah home with their dog, were loaned from the Friends Boys School at the end of 1953. Willard Jones is serving as Executive Secretary of the Near East Christian Council Committee for Refugee Work. Their new address is P. O. Box 195, Jerusalem, Jordan. The Joneses have served two periods at Ramallah—from 1923 to 1930, and again from 1944 through 1953.

Delbert Reynolds, who with his wife Julia went to Ramallah in 1951, will serve as Acting Principal.

A GLIMPSE OF AFSC WORK AMONG THE ARABS

In Jordan, the American Friends Service Committee has undertaken a small project in social and technical assistance in agricultural and village-life development. A group of five villages in the Adjlan area east of the Jordan River not far from the ancient city of Jerash, so well-known in New Testament times, has been selected. Malaria, illiteracy and the ties of tradition have kept the people in poverty; remoteness from highways isolates them.

Here Paul and Jean Johnson and Moussa Khalidi are now making their home. Two little buildings of mud-blocks, clean and attractive, but as economical in construction as the houses of the villagers, they have completed at a centrally located spot. Already Moussa Khalidi knows nearly all of the 5,500 villagers by name; rapidly friendships are forming which will prove the basis for effective usefulness.

It will take several seasons for the demonstration of better seed and crops, of conservation of the soil and the water by terracing, of cooperation as a community. Friends are fortunate in their representatives, however. The isolation of those who serve in this situation, where outside visitors are rare and companionship is largely with age-old prejudices and few ideas, will prove difficult. No mail goes to the villages, but the team gets its mail at P.O.B. 362, Amman, Jordan.

The over-seas staff, each of whom serves as an unsalaried volunteer in the field for a period of two years or more, should include specialists in agriculture, sanitation and social welfare. Friends are urged to bring the Committee's attention to persons of devotion and imagination who are competent in these lines.

SOUTH AFRICAN PROBLEMS AT GENEVA

The United Nations Commission on the Racial Situation in the Union of South Africa has recently devoted a week to hearing individuals, all from Britain, who spoke on many different aspects of the problem. Solly Sachs dealt with the industrial effects of apartheid and the attitude of trade unionists; H.S.L. Polak stressed particularly the disabilities and hardships of the Indians; Nontanda Crosfield gave many graphic pictures from her own personal experiences of the effect of apartheid on the individual African; Michael Scott spoke from his own wide experience of many aspects of the problem, but stressed particularly its moral implications; John Hatch traced the historical development and the theory and practice of apartheid; and Tom Wardle described his experiences in the social and health fields.

With the exception of the last speaker, all speakers had the chance to be heard in private as well as in public. The public sessions, which were well attended, were held in a small conference room in the Palais des Nations, a room whose elegant furnishings were a gift from the Union of South Africa to this former headquarters of the League of Nations.

Though many of these speakers came to Geneva with the backing of organizations in London, none had a "base" in Geneva where they could call for help or advice on arrival. It cannot be said that the Quaker Centre carried out such services for all of them, since Solly Sachs came and went almost before there was time to speak to him, but some contact was made with the five other speakers. Several of them were able to meet with Geneva Friends for an informal discussion of the racial problem and the staff of the Geneva Centre had many other opportunities for talks.

J. Duncan Wood

Young Friends...

ACTIVITIES AND CONCERNS

Byron Branson from Baltimore, Walter McAdams from Indiana, Clifford Wolfe from Iowa, Chris Knowlton from New England, Clara Henderson from New York and Larry Peery from Western represented their Yearly Meetings' Young Friends work at a meeting of the Young Friends Department held at Quaker Hill in Richmond, Indiana, in November. Wayne Carter chaired the meeting; Dick Faux is Young Friends Secretary; Lois Forbes served as assistant to the Secretary. A replacement for the *Penn Weekly*, the activities of Young Friends in the various Yearly Meetings, the new Junior High curriculum, the relationship of the proposed North American Young Friends Committee to the Five Years Meeting Young Friends Department, another work camp at Friendsville Academy, a possible project at Council House in Oklahoma, and the very successful college age Washington Seminar were among the matters discussed. A number of Young Friends from other Yearly Meetings outside the Five Years Meetings, and Ed Crill, Brethren Youth Director, visited the meetings.

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About forty interested and concerned young Friends from over twenty American and Canadian Yearly Meetings gathered at Earlham College in November to discuss and set up a Young Friends organization embracing all parts of the continent. The Young Friends Committee of North America was brought into existence, with Wilmer Stratton of New York Yearly Meeting appointed clerk. The purpose of the committee will be to plan the biennial Young Friends Conferences and to endeavour to maintain the channels of intercommunication between all young Friends more effectively than has been done. Considerations of the location of the 1955 Conference indicated that Kansas might be chosen. One young Friend reported, "Throughout the complete sessions there was a distinct unity of purpose that, under Divine guidance, our actions might be for the strengthening and uplifting of our Society as a whole. In this climate we were able to work harmoniously, and when the sessions were finished, we felt that things had been done which would indeed bear fruit."

* * * *

Mary Ellen Hamilton, Chairman of the Intervisitation Committee of the

Young Friends Committee of North America, reports that several possible intervisitation caravans for the summer of 1954 are being considered. Plans are well under way for a group to go to Ireland under the direction of Joanna Ayers of the Philadelphia Young Friends Movement. Some concern has been expressed that travel be done among Friends in Canada and in the Kansas-Nebraska area. Young Friends interested in intervisiting and Friends Meetings wishing to be visited should contact Mary Ellen Hamilton at Earlham College, Richmond, Indiana, the Young Friends Department, 101 So. 8th St., Richmond, Ind., or the person who heads up Young Friends activities in their Yearly Meetings.

* * * *

Older young Friends were called to gather at McKim Center in Baltimore on December 27 "for a few days of worship and corporate seeking toward finding a deeper meaning and direction to our service." The meetings were unplanned and informal. Tom and Nan Brown of Westtown School attended. John Sexton and Byron Branson called the gathering.

* * * *

Young Friends from all over Indiana Yearly Meeting gathered in Jonesboro in late December for their annual Mid-Year Conference. Keith Sarver was the main speaker. A large part of the program was devoted to singing, and the film, "The Shield of Faith" was shown. Twenty Monthly Meetings were represented by over 160 young Friends.

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A small conference of young Friends from Michigan, Northern Ohio and Canada will be held May 14 and 15 at Ann Arbor, Michigan, on the theme, "Quaker Concerns." Two major concerns to be dealt with are "strengthening the ministry" and "the peace testimony."

* * * *

Growing out of the Guilford Conference, an idea for a Young Friends periodical is now a reality. It will be published several times a year with the cooperation and assistance of the senior Quaker publications. The material will be prepared by Young Friends but printed as a regular edition of one of the larger Quaker journals. Subscription price is \$1.00, payable to Dick Taylor, Haverford College, Haverford, Pa.

* * * *

Materials for Youth Week, observed from January 31—February 7, 1954, may be obtained from the Young Friends Department, 101 South 8th St., Richmond, Indiana.

OPPORTUNITIES FOR POTENTIAL FRIENDS LEADERS

The Quaker Leadership Grants which were first made available in 1953 are offered again for 1954. These grants, given through the American Friends Service Committee by two concerned Friends, are directed particularly to strengthening the membership of local Friends Meetings (pastoral and non-pastoral) and Friends schools and organizations. They are to be made to American Friends who already show achievement, or promise, in the leadership of one or more of the Society's organized activities, and whose future leadership therein seems likely to be particularly enlarged by a period of special stimulus or training.

Two plans are followed. The first involves small grants for a six week Summer Study Tour designed to familiarize those Monthly Meeting leaders with the history and spirit of the Society of Friends, its structure and procedures. The plan includes participation in summer school at Pendle Hill or Guilford College and visits to centers of Friends' activities in Richmond, Philadelphia, Washington and New York.

The second plan involves a small number of larger grants to individuals who feel the need of a year's training. The arrangements are flexible to meet individual needs. The number of grants each year depends on the number and quality of applications received, and no grants are made for one year in which there are no suitable applicants. Grants are made for one year or less and ordinarily are not renewable.

Plans should be made early and applications placed before March 15. For detailed information address Committee of Award of the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Pa.

ANNUAL MEETING OF WORLD COMMITTEE, FELLOWSHIP COUNCIL

The annual meeting of the Friends World Committee (American Section) and the American Friends Fellowship Council will be held at the Florida Avenue Friends Meeting in Washington, D. C., January 22-24. Cornelius Kruse and Errol Elliott will speak at a public meeting on January 22. Other addresses and reports will come from Winthrop M. Leeds, Erika M. Zintl and Emma Cadbury. All interested Friends are invited to attend. For reservations or further information write James F. Walker, 20 South 12th St., Philadelphia 7, Pa.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Apostles of Discord, by Ralph Lord Day; Beacon Press; 437 pages; \$3.75.

This is both an important and disturbing book. Although it is controversial, it is well documented, and author and publisher offer to make any correction which will have free distribution if a mistake has been made.

In the name of fundamentalism and democracy, many individuals and organized groups have become a threat to the program and vitality of Protestantism. These malcontents, these "apostles of discord," seek to promote hate and disruption "under the banner of Christian faith." They certainly do not speak for the whole of fundamentalism. The author is careful to point this out. Neither does he object to criticism of institutions and programs. He believes criticism is both important and necessary, but he is concerned for the spirit in which the "hate sects" criticize, for the hostility between Negro and white, Jew and Gentile, Catholic and Protestant they incite, and because they defend the "extreme Right" in the name of Jesus.

This book should be of interest to Friends because they have traditionally been "apostles of reconciliation."

Many Friends are being affected by this propaganda of hate, which uses Bible quotation and loyalty to Jesus to

defend its program. One of our own group who was once director of the European Relief work of the American Friends Service Committee and founder of "The Temporary Council on Food for Europe's Children" is described in *Apostles of Discord* because he is now editor of *Christian Economics* and president of the Christian Freedom Foundation. The author of this book quotes his vitriolic words, "The lowest slime that ever crawled out of the pit now challenges all that honest God-fearing men have builded," and opposes his identification of Christianity with a particular economic system. The author is plain spoken. He opposes this indiscriminate antagonism.

No program of retaliation will meet today's challenge. Devotion to the truth reached in open-mindedness; loving concern for opponents; zealous commitment to the Christian way as we see it, including the Sermon on the Mount as a document in Christian living—these are our support as we endeavor to make Christianity an ever more important instrument of peace and understanding for all races and all nations.

William J. Reagan

* * * *

Moments of Devotion, by Grace Noll Crowell; Abingdon-Cokesbury; 144 pages; \$1.00.

This little book of daily devotions will help the reader to strengthen his own spiritual life. The meditations center upon stewardship, the Church today and its value for all people, bravery,

reliance upon God for direction, brotherhood, serving our generation, and other current themes. We need to ponder how our own lives measure up to the qualities of which Mrs. Crowell writes. The book is written primarily for adults, and would be very useful when shared in small groups.

Olaf Hanson

POETRY CONTRIBUTORS

Mary E. Vaught, 738 S. Courtland, Kokomo, Indiana.

Lelia S. Marstaller.



LELIA S. MARSTALLER

E. Merrill Root has selected for the poetry page in this issue two poems of Lelia S. Marstaller, who died on August 3, 1953. (A memorial appears in the September 24 issue of this journal.) He writes, "In the recent death of Lelia S. Marstaller, Friends—and all friends of poetry—suffered a deep loss. As an example of her fine work, we publish these posthumous poems." The above photograph of Lelia Marstaller was taken in 1936.

HAPPY BLUES

You ask why I like the color blue,
Blue as God chose for the sky,
Caught briefly in a gem of deer,
Shades for which artists vie.

Just look into my true love's eyes,
Look well and you will see
Two precious sapphires set in smiles,
The blue that is dear to me.

The blue of the ocean when weather is fair,
Blue in a gown or tie,
The wing of a bird as it catches the air,
Glad color that does not die.

Just look into my true love's eyes,
Look well and you will see
Blue opals set about with pearls
That weep with pain for me.

A vase of blue for a new pink rose,
Harebells growing high
Where the hills themselves find their repose
In blue-robed alibi.

Just look into my true love's eyes,
Look well and you will see
Why life is glad though it be sad—
And blue is dear to me.

LELIA S. MARSTALLER

WORDS

Words are so multiplied,
Weary their weight:
Confused legion on legion
Accumulate.

God's words were few,
His commandments ten,
Plain *Yea* and *Nay*,
Good will to men.

One word is enough
If its meaning is true
To pass judgement on,
Be wisdom's clue.

LELIA S. MARSTALLER

NOT A RUT

Not a "rut," this niche of life
In which I am forced to stay,
But a valley of flowers.
I discovered that today!

Friends have sown seed of kindness
To gladden my shut in hours;
And each kindly act has blossomed
Into beautiful flowers.

The warm life-giving sunlight
You see in this vale of mine,
Is only the human reflection
Of the Father's love divine.

MARY E. VAUGHT

Correspondence

HEARTFELT THANKS

To the Editor:

Heartfelt thanks to *The American Friend* staff and contributors to the November 19 issue—a wonderful inspiration. The Queries for Friends Schools, Gilbert White's article, and the school news are especially timely in the age of disrespect for the individual personality.

Betty Pennock

Oak Grove School
Vassalboro, Me.

"IT HAPPENED HERE" AGAIN

To the Editor:

A sequel to "It Happened Here" (*the American Friend*, October 22 and November 5, 1953) is the Wooster (Ohio) Peace Workshop which was attended by 500 delegates from churches and colleges in November.

The idea for the Peace Workshop began last spring when several Wooster men attended a Workshop in Washington which the Friends Committee on National Legislation sponsored. What these men learned in Washington disturbed them so deeply they felt something should be done to educate the average citizen in what was going on and why it was going on. On their return to Wooster, they called together a number of men and women representing the ablest, most loyal element in their city, of the highest integrity and of proven character and conviction, to set up the plan and carry it through. A program was set up which would bring to Wooster some authorities in the field of agriculture, economics, political science, education and religion to present sound material for the study of the problem of peace from every angle.

A list of sponsors supported the project. However, a strange thing happened. A vigilante group in Canton called "Keep America Free, Inc." brought political pressure to bear on the Wooster Experiment Station and on several business men. Many resigned from the project.

After this withdrawal a determined group of educators and religious workers (laymen) decided that free speech and peace ideals should be defended. The minister of the First Presbyterian church invited the Peace Workshop to hold all of its sessions there. The Workshop proceeded and demonstrated here in America that

though the state colleges can be silenced, the free churches, as in Germany under the Nazis, have the courage of their convictions and speak out against those who would silence them.

Imre Domonkos

Oberlin, Ohio

A THANK YOU TO WHITE'S

The following letter was read recently to the Board of Trustees of White's Institute, near Wabash, Indiana. Martha Stanley sent it on to us, on behalf of the Board, so that Friends of Indiana Yearly Meeting (who sponsor the Institute) and other Friends who are interested in White's Institute, might share it.

Dear Mr. Curless and friends,

I am sorry I have not kept in touch with you since I have been in the Army. I am hoping to be able to be there at White's on Christmas day. I suppose you still have the same celebration as usual.

Some of you probably don't know me, but I'll tell you who I am. I was at White's Institute during my Junior and Senior years. I participated in every sport (although I was not good). I didn't like White's when I first arrived. It took me six months to get used to it. During those six months I did everything I could to get out, but I finally learned that Mr. Curless was the best friend a fellow could have. He helped me in many ways. He let me play the organ for Sunday, even paid for my lessons. I still can't thank him enough for everything he has done for me.

You kids have a wonderful life ahead of you, if only you ask for it, and work towards it with everything you have. Rev. Kester will give you spiritual guidance and he also can help you a great deal. You also have a nice bed to sleep in and hot food every meal. Here in the Army we have a sleeping bag to sleep in. I am a ski instructor and I am out in the cold all day. Temperature here gets down to 50 degrees below zero, so you have the advantage over me.

Another thing, I am rooting for White's Basketball team. I played on it for two years and I know you can have a good team if you wish. Give your coach full cooperation and play like a team. Team work counts wherever you are. Even here in the Army there is teamwork. If there wasn't we couldn't be free people now.

Just remember, keep your chin up, live straight forward lives, be truthful

at all times, and remember also Mr. Curless, Rev. Kester, your houseparents and teachers are there to help you learn more and to help build you a better life. So long.

Your friend,
Lynn

CHARLES WARREN MESNER

1879-1953

Charles Warren Mesner, minister of Spring Street Friends Meeting in New Bedford, Mass., died suddenly at his home on October 18, 1953. He was born in Pleasant Plain, Iowa, on April 26, 1879, the eldest of twelve children. His mother, Nancy Emry Mesner was a birthright Friend and his father, Philip Mesner, joined the Society later.

He attended Pleasant Plain Academy and graduated from Nebraska Central College. While in college he dedicated himself to Christian service, and pursued his education at Omaha Seminary and the Hartford Seminary Foundation where he received his B.D. degree. Being of a studious nature and desiring to study under certain able professors he spent one year at Harvard University and later earned an M.A. at Brown University.

He served Friends Meetings in Sedley, Va.; Georgetown, Ill.; West Branch, Iowa; Fall River, Mass.; Brooklyn, N. Y.; and during the past five years, New Bedford. At his death, he was clerk of New Bedford Monthly Meeting, a member of the Central Advisory Committee and permanent board of New England Yearly Meeting, and was active in the Ministerial Association and the Interchurch Council in the city.

His ministry has been far reaching and through his gentleness, kindness and understanding, he has left his mark on many. Through his quiet, Christian way of life, he won many to Christ.

He is survived by his widow, the former Ida M. Wild of Fall River; a daughter, Mary Mesner Spahn and two grandsons of Huntington Station, N. Y.; five brothers, Raymond and Hugh of Central City, Neb., Frank of Coggon, Iowa, John of Caldwell, Idaho, and Ralph of Oregon; four sisters, Julia Crosbie of Central City, Belle Marsh of Archer, Neb., Bessie and Susan A. of Caldwell, Idaho.

The American Friends Service Committee would like to call to the attention of sponsors of refugees the fact that all aliens must report their address to the Commissioner of Immigration and Naturalization during the month of January. Forms for registration No. I-53 can be obtained at any post office.

On Christian Frontiers . . .

EDITED BY WM. MERTON SCOTT
Secretary, Board on Peace and Social Concerns

AN APPRAISAL OF THE DETROIT CONFERENCE ON THE CHURCH AND PEACE

From twenty-seven states and the District of Columbia more than 350 people representing eighteen denominations came together at Detroit in the second conference on the Church and Peace sponsored by the Church Peace Mission, December 7-10, 1953. Mennonites, Methodist, Church of the Brethren and Friends (approximately 50) constituted the majority of the attenders. The attention of the conference was focused upon three areas: (1) The Christian in the contemporary world. (2) The basis of Christian pacifism, and (3) Techniques for witnessing to pacifism. Most of the time of the conference was spent dealing with area two. Primary purpose of the conference was to enable a group of pacifists to speak in the technical theological language used in ecclesiastical circles to the World Council of Churches gathering in Evanston in 1954.

Helpful Fellowship

Probably the highest achievement of the conference was the strengthening of the lives of those who came from many parts of the country by the renewed sense of fellowship. These who have taken the name of pacifist often feel very lonely in the midst of our society today.

John C. Bennett, professor of Christian Theology and Ethics at Union Theological Seminary, and O. Frederick Nolde, director of the Commission of Churches on International Affairs of the World Council of Churches, were invited to present the non-pacifist appraisal of today's world and to set forth that response to the world in which we live. The conference was in no sense called to present both sides of the question for thoughtful consideration by the members of the conference or to achieve a synthesis which could be helpful to both sides. The purpose was to show by overwhelming evidence how right the pacifist position was as over against the non-pacifist position. This obviously wasn't too difficult an undertaking with the body of the conference already those persons committed to pacifism.

As a matter of fact, the positions presented by the non-pacifist and the pacifist speakers were not on the same level so did not actually clash; pacifist

presentation being primarily on the basis of the individual's personal life and witness and the non-pacifist presentation on the basis of group life and group relationships. The splendid Christian spirit of both the non-pacifist speakers should have led those of us who were pacifists to a more humble attitude as we discuss together these questions.

Humility Lacking

The spirit of humility, however, was not too obviously in evidence in the course of this conference. To indicate this, one of the discussion groups in talking about the necessity of repentance, confessed that it could actually not think of anything specific of which to repent. Or again when John Bennett spoke of the need for the pacifist to recognize the moral risk of his position, later discussions indicated that many of the people in the conference had understood this as being physical risk rather than moral.

Theological Positions

It became evident early in the conference that the pacifists were not agreed on a common theological basis for their position. Likewise, it was also very apparent that holding this position did not lead them as Christians to like lines of activity in the world. In its desire to speak in the language of Evanston, the conference, we believe, missed a real opportunity when it did not recognize that pacifism is essentially a matter of personal religious experience and discipleship, not an intellectual persuasion in the realm of theology.

Wrong Title

The conference should have been named "Church and Pacifism" rather than "Church and Peace." Never was there a questioning of whether witnessing for pacifism is necessarily making peace possible. This group has often spoken discouragingly of the World Council's statement at Amsterdam saying there are three Christian positions in relation to war. Yet at the same time, this conference said there are three Christian positions in the matter of making peace. (1) Individual non-participation in military activity with no responsibility for political action in the realm of prevention of war. (2) Personal witness with no attempt to change the war-making pattern by working through the social political institutions of our groups. (3) Personal

witness with non-violent revolutionary action to change our social and political culture pattern. The positions were stated but little attempt was made to find real understanding or to bridge these differences within the group.

The findings and message of the conference are not in their final form as of this writing, therefore, we cannot quote the findings as such. From the drafts that were presented to the conference we have had the following reactions. The Christian pacifist position is somewhat distorted when it is put solely in terms of a single emphasis of repudiating war as a method. One wishes that there might have been consideration of the position presented by Roland Bainton in the book, *The Church and Social Responsibility*, edited by Richard Spann. In the chapter on "War and the Christian Ethic" Bainton says, "If peace is kept, it will be kept by those who are ready to fight in an extremity, but will do their utmost to avoid that extremity. Those who refuse to participate do well to realize that their stand may make an ultimate contribution to a warless world, perhaps a century hence; but at this present juncture peace will be preserved, if it is preserved, by peace-minded non-pacifists. Their hands ought in every way then to be strengthened."

The question is no longer a simple one of the pacifist position as over against the militarist. The conference seemed too sure of itself in statements that force is not even a temporary deterrent.

One of the areas which could have been profitably explored is the use of force as a legitimate part of the created order.

It is my considered judgment that peace can be made possible only when pacifists and non-pacifists can find a common program of action to prevent war. We further believe that this is a responsibility of the Christian Church. Urging the church simply to repudiate war without indicating a real understanding of the problem that produces war and a willingness to explore the avenues for its prevention will serve only to widen the gap and make more difficult communication between pacifists and non-pacifists.

It is to be hoped that in the projected conference of the three peace churches next summer a serious attempt will be made to think deeply in a Christian spirit about these unresolved problems.

Wm. Merton Scott

Labor to keep alive in your breast that little spark of celestial fire-conscience.

George Washington

The Sunday School Lesson

Prepared by Russell E. Rees

For February 7

Christ, the Living Bread

John 6:48-69

This lesson appears at first glance to be a very pertinent and up-to date one, for it deals with the important topic of bread. We are living in a time when the need for bread is uppermost in the minds of many people of the world. It is said that there are 500,000,000 hungry people in our world today. Does the Gospel have an answer for this frightful human hunger?

Quickly however one sees that this is no simple formula for supplying bread for the hungry. In fact it is a sharp line that is drawn here between the physical and the spiritual bread of which Jesus talks. The exposition follows the feeding of the multitude, an event which had unexpected results in that they wanted to make Jesus a king. Here is a man who can give us free bread! Let us get him to be our king and we will never have to work again.

Jesus was quick to burst that bubble and bring them back to earth. He was not to be known as a man who gave people something for nothing. So he insisted upon pressing upon his disciples the true meaning of his life and work. "Life," he seemed to say, "comes only by a complete acceptance of me, as the body accepts the bread and water until it becomes a part of the body." No doubt this whole passage has been influenced by the growing importance of the Lord's Supper at the end of the first century. But it should be pointed out that rather than strengthening the claim of the Lord's Supper as an effective sacrament, it weakens that argument. No simple symbolic act, however sacred, can take the place of real unity with Christ. Even Martin Luther could say that the sacrament can be taken unworthily, but not the food which Jesus offers here.

This was a turning point in Jesus' ministry. Many left him here, for they had been "rice Christians," following the one who offered most, in a physical sense. How serious was the defection? Well, so serious that Jesus asked the disciples if they were also going to go away. To which Peter gave his reply, (was it newly seen now?) "To whom shall we go? Thou hast the words of eternal life."

Friends have no need to be ashamed

of their testimony in regard to the Ordinances. While there is no doubt about the growing emphasis upon the symbolic acts as the church continued, yet it is clear that the emphasis gathers strength from another source than that of Jesus himself. There are eight "I am" passages in the Gospels, and each of them seems to have been an effort by Jesus to use the language of the physical world to open the meaning of the spiritual world. But it was with this Inner World, the world of the Spirit with which he was primarily interested. This does not mean that he was not deeply interested in man's physical life, but it does mean, I think, that he knew that simply to satisfy man's physical hunger without touching his spiritual needs was to leave him where you found him. This is a tremendous denial of materialism.

"Unless you eat my flesh and drink my blood" surely cannot be a call to an outward act, but is in reality a call to complete unity with Christ, so that what he is we are.

Questions:

1. What would you say that Friends believe about the sacraments? Do we think they are useless? Or that they are deceptive? Or are they unnecessary? What is the positive testimony of Friends in regard to outward, or symbolic acts?

For February 14

Can This Be the Christ?

John 7:37-44

John 8:12-19

It has been pointed out that John takes great pains to show how Jesus appeared at many of the Feasts, and proclaimed himself the Christ at these feasts. The following feasts are so recorded, Passover (2:13), an unnamed feast (5:1), Second Passover (6:4), Feast of Tabernacles (7:2), Dedication (10:22), and the Third Passover, (11:55).

The Feast of Tabernacles, the one mentioned in this lesson, was observed in the autumn and commemorated the passing through the desert. It was a thanksgiving service, and was observed by living in a tent or booth, to call to mind the days when the Israelites were a nomadic people living in the desert.

The two illustrations used here are water and light. They probably fitted into the observance, and were not simply illustrations dragged in without

immediate reference. One of the problems in the desert was water, and it was customary to bring water from the pool of Siloam to illustrate this great need of the fathers. During this dramatic scene did Jesus stand and say, "If anyone thirsts, let him come to me and drink?"

Likewise the illustration of light may well have been prompted by the fact that on the last day of the celebration, the courts which were commonly well lighted, were made dark, to remind people of the darkness of their desert life. Here again, did Jesus stand and say, "I am the light of the world?"

At least we know that Jesus produced a sensation by his claim to be the Christ, or the Messiah. This sounded like blasphemy to the good Jews. It is easy for us to be very impatient with the Jews at this point, forgetting that they did not have the evidence we have of the truth of Jesus' teachings. They had the Old Testament prophecies to be sure, but no New Testament, and no Christian history.

There are different kinds of doubt. Some doubts are, as has been often said, honest doubts. Thomas is usually believed to have been a man of honest doubt, who came to believe through experience. The accusation against the Jews at this point, at least against the hostile ones, was that they practiced deliberate doubt. They disbelieved because they wanted to disbelieve. That is of course the kind of disbelief which is almost impossible to deal with.

Yet one must see that Jesus did not attempt to coerce belief. He did make certain claims, and tried to open the eyes of men so they would see. But it is finally impossible to make men believe against their wills. All the inquisitions and heretic hunts in the world have never succeeded in making one man believe what he did not believe. Faith is a voluntary act, a commitment based upon insight.

When John the Baptist sent to Jesus asking verification, Jesus merely said, "Go tell John what you see." Invite men's faith we can and should, but compel men's faith we cannot and therefore should not try.

Questions:

1. List some of the important ways in which Jesus has been the light of the world. How do you account for the fact that similar moral insights have arisen in other parts of the world?

2. Is revelation confined to the life of Christ? In what ways did he supplement the teachings of the O. T. prophets?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Charles Lampman, Secretary of the Mission Board, will make a survey trip to Friends Meetings in Jamaica and Cuba this winter. He expects to be in Jamaica from January 14 to 28, and in Cuba until February 13.

* * * *

Henry J. Cadbury, Hollis professor of divinity at Harvard University since 1934 and Quaker scholar, has an article entitled "Translation Principles of the N.S.V." in *The Christian Century* for December 2. In it he discusses the knowledge and techniques required for the modern translation of the Old and the New Testaments.

* * * *

Phyllis Richards, who was for a time at Friends International Centre in Paris, and later acted as one of the house mothers at the Rest Home at Bad Pyrmont, is now at home, resting on doctor's orders. Her new home address is 18, Clifton Park, Bristol 8, England. She sends greetings to all her friends in America.

* * * *

Sally Harrison of Lincoln School, Providence, R. I., Chairman of the Steering Committee for European Work, was on a WJAR Television Program in December, in which she explained the work of affiliated Schools and the plan whereby Micheline Lachal of the College de Jeune Filles, Provins, France, will spend the year 1954-1955 at Lincoln School.

* * * *

Frederick and Ethel Carter are now serving the Friends Meeting at Newberg, Oregon, with Frederick Carter giving the Sunday morning sermon. Friends will remember Frederick Carter as past superintendent of North Carolina Yearly Meeting. John Fankhauser of George Fox College has taken over the pastoral duties of the Meeting. Charles A. Beale has accepted the call to the Newberg Meeting beginning September 1.

* * * *

The Japan Committee of the Religious Society of Friends in Philadelphia has announced three new workers for Japan. Jane Rittenhouse, a language teacher at Wilmington Friends School, will begin a three year term at Friends Girls School in Tokyo, succeeding Nicola Bailey. Bruce and Barbara Pearson, a young married

couple from Earlham College, are going out for five years to serve as the way opens.

* * * *

Carole D. Reinhart, 11 year old daughter of Chauncey and Mabel Reinhart and a member of Plainfield (N.J.) Friends First Day School, has been praised as an outstanding young cornetist, and has received recognition on radio and television shows and in music magazines. She recently received a music scholarship at Juilliard School of Music. Her brother Rolfe, now at the University of Miami, was also known as a child prodigy on the cornet.

* * * *

The Gandhi Mission Society again this winter season appeals for CARE parcels for the Madras area in India, which is still a famine area in dire need of food, clothing and remembrance. Caroline F. Urie, Francis B. Riggs and Joseph A. Prachar sponsor the American appeal. A CARE food, clothing or tool parcel, costing \$10, \$8.50 and \$14 respectively, can be ordered from CARE, 189 West Madison St., Chicago 2, Illinois, and addressed to the Gandhi Mission Society, Thyagarayanagar, Madras 17, India, where it will be given to someone in distress.

* * * *

Esther Jones, wife of Thomas E. Jones, president of Earlham College, has accepted sponsorship, along with thirty other women, of The Women's Planning Committee of the Japan International Christian University Foundation. The Women's Committee has been set up to increase interest among American women for the new International Christian University opened last year in Tokyo, Japan. Among the other sponsors are Eleanor Roosevelt, Mrs. Ralph J. Bunch, Elizabeth Gray Vining and Mrs. Charles Taft. In the entering class of the Japan University, 28 per cent of the student body were women, the highest percentage of any university or college in Japan.

* * * *

"The Quaker Hour," a transcribed tape release from Portland, Oregon, which features music and a message given by Milo C. Ross, is sponsored by the seven Friends Churches in Haviland Quarterly Meeting (Oregon Yearly Meeting). It is under the leadership of Roy Clark and Harlow Ankeny. Students from George Fox College,

including the Four Flats male quartet, help with the program. The program is heard now over stations in Nampa, Idaho; Medford, Ore.; Eugene, Ore., Portland, Ore.; Tacoma, Wash.; Spokane, Wash.; Pratt, Kansas; and Oska-loosa, Iowa. Requests from listeners for Friends material are filled in the Oregon Yearly Meeting office, and inquires are answered by Milo Ross or turned to the nearest Friends pastor.

* * * *

The dedication of the Fine Arts Center of Wilmington College was held in early November, with a number of alumni, members of Wilmington Yearly Meeting and community residents participating in the week-long services. Mason M. Roberts, a vice president of General Motors and a member of the College Board of Trustees gave an address, as did Dr. Sigmund Spaeth, music authority, and Elton Trueblood. The Fine Arts Center includes Boyd Auditorium as well as music and classrooms, a studio and exhibition halls. A message from President Eisenhower read, in part, "I admire the example of the students and faculty of the College in personally constructing the building. Your 'self-help' approach is in the best tradition of America."

* * * *

Merton Scott of the Peace and Social Concerns Board has an article on refugees entitled "The World's Homeless" in the December 10 issue of *The Friend*. The article is part of an issue on "Migration, Freedom and Peace," which was prepared in cooperation with the Annual Calendar on International Relations. Friends interested in subscribing to the Annual Calendar may begin at any time. The cost is \$4.00 for 12 consecutive months. Interested Friends should write Annual Calendar, 1520 Race Street, Philadelphia 2, Pa.

* * * *

The two Friends Meetings near Selma, Ohio, were the subject of an illustrated article in *The Sun* of Springfield, Ohio, on December 3. The Green Plain Meeting of the Religious Society of Friends near Selma, whose clerk is Robert Eastman, called "The Little Brick," belongs to Indiana General Conference. The Green Plain Meeting of the Religious Society of Friends at Selma is a part of Indiana Yearly Meeting (Five Years). Douglas Parker is pastor of the Meeting. The "Little

Brick" was built about 1830, the Meetinghouse at Selma sometime in the 1870's. Wendell Wildman of the Selma Meeting stated in the article that the first Quaker meetings in the county were held about 1814 in the log cabin home of his great-great-grandfather.

Friendly Fellowship

STOCKPORT, IOWA—The Salem Quarterly Meeting met at the Stockport Friends Church in November. Roy White presided at Ministry and Counsel and Will Tomkins had charge of devotions. The representatives to Iowa Yearly Meeting brought back to us interesting reports of the different phases of the meetings, and all seemed to speak of the spiritual messages and the heart felt presence of the Lord in all meetings.

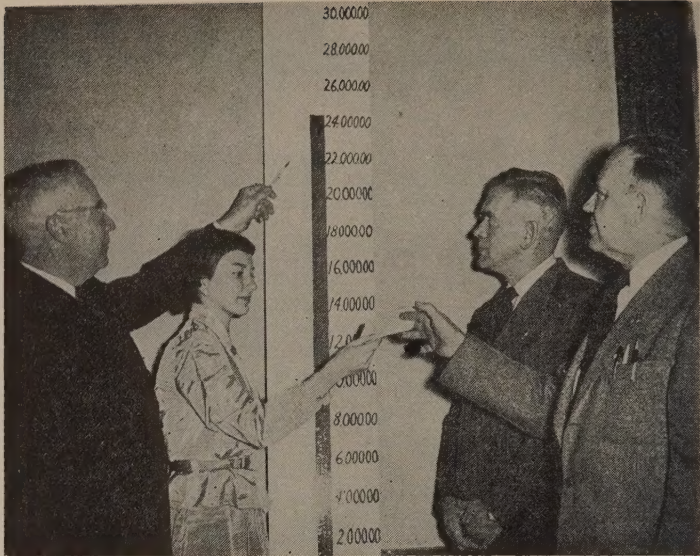
Athena Mortimer led in the study of the Discipline. The new pastor of Salem Meeting, Frieda McLeland, brought the morning message on "Our Quaker Message." The afternoon business session was held with Dewey Pickard as clerk. Stockport Meeting reported a revival meeting series held with Linnwood Johnson as evangelist. William Penn College work was presented by Marvin Hunting and Wade Dillavou. Orval and Lois Cox were present, and Orval Cox brought the Sunday morning message.

Jessie Tomkins.

* * * *

ACKWORTH, IOWA—Ackworth Quarterly Meeting was held at Motor in November with good attendance and interest. In the business meeting, the resignation of Ardeth Anderson as Presiding Clerk was received. He feels that the Lord has called him to leave the farm and prepare himself for the ministry of the Gospel. The Nominating Committee brought in the name of Graham Haworth, but he humbly declined. Then as the Meeting faced the situation and talked it over, the Presiding Clerk expressed some of his aspirations and intentions to follow Christ all the way. The Meeting expressed their appreciation for Ardeth and Barbara Anderson, and the Yearly Meeting Superintendent offered a prayer. One feels that circumstances and conditions do create, many times, a feeling of nearness and need of the God of heaven and earth in the affairs of men, and that the Lord is dealing with humanity in the home, the church, and the nation.

Frank Albery



Mooresville Friends Measure Progress

Mooresville Friends Meeting in Indiana passed the half-way mark in December in its campaign for an addition to the church building. Left to right are Wallace Mills, chairman of the Planning Committee; Myla Dee Rusie, who was responsible for the thermometer; Walter Smitherman and Herschel Coleman, co-chairmen of the Fund-Raising Committee. James R. Furbay is pastor of the Meeting.

In the Larger Circle

Each local congregation in the Church of the Brethren has been urged to provide for the relocation of at least one refugee family. The recommendation was made at Elgin, Illinois by the General Brotherhood Board, which emphasized the responsibility which the new Refugee Relief Act of 1953 places upon churches. The Board expressed its "gratitude to God for this new occasion to demonstrate the reality of Christian brotherhood."

* * * *

Plans are now being worked on for a tour by 50 American church people in the summer of 1954 to some of the sections of Africa where Christian missions are at work. The itinerary, visits, program and on-the-spot conferences are planned to give the American visitors as vivid and realistic a picture of

African life as possible. The sponsoring organization is the Association for World Travel Exchange, directed by Robert Tesdell. Mr. and Mrs. Emory Ross are to direct the tour.

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BIRTHS

BOOKER—To Ivan and Naomi Coffin Booker, a son, Rodger Wayne, on December 3, at St. John, Indiana.

CARPENTER—To Lane and Elizabeth Omory Carpenter, a son, Lane Owen, on November 27, at Baltimore, Maryland.

CRAYCROFT—To William E. and Madeline Chapman Craycroft, a son, John Ireland, on December 2, at Bloomington, Indiana.

MIDDLETON — To Earl and Yette Thomas Middleton of Kokomo, Indiana, son, Brian Dean, on December 5.

NEWHALL—To William, Jr., and Gail Newby Newhall of Minneapolis, Minnesota, a daughter, Mary Elizabeth, on December 6.

NORRIS—To J. William and Shirley Norrington Norris of Park Forest, Illinois, a daughter, Elizabeth Dawn, on December 9.

OVERMAN—To Gerald and Barbara Pence Overman of Marion, Indiana, a son, Robert Lee, on November 29.

WHITTLESEY—To Taber and Isabelle Baker Whittlesey of Nevada City, California, a son, David Walker, on November 22.

MARRIAGES

BELL - WEAVER — Marilyn Weaver, daughter of Willard and Emily Hawthorne Weaver of Hortonville, Indiana, to John D. Bell, son of Carrie Cox Bell and the late John W. Bell of Sheridan, Indiana, in a meeting for worship at Hortonville Friends Meeting, September 6, after the manner of Friends.

FREED-GREEN — Joyce Lee Green, daughter of Vaughn and LaVonne Green of Amboy, Indiana, to Stanley D. Freed, son of Mr. and Mrs. Leonard D. Freed of Peru, Indiana, on December 6, at the Amboy Friends Church, Robert L. Morris officiating.

KEAN-BUNDY—Vonda Carolyn Bundy, daughter of Chester and Velva Bundy, to Ernest Raymond Kean of Marion, Indiana, on November 22, at Washington, Indiana.

HILL-FERGUSON—Lois Isabel Ferguson, daughter of Mr. and Mrs. Stuart Ferguson of Salem, N. Y., to Douglas Ramon Hill, son of Mr. and Mrs. Carlos Hill of South Portland, Maine, on November 28, in the Hebron United Presbyterian Church of West Hebron, N. Y. Douglas Hill is a member of the Oak Street Friends Meeting in Portland.

PEEBLES-LINDLEY—Miriam A. Lindley, daughter of Clyde and Catherine Lindley of Russiaville, Indiana, to Vaughn P. Peebles, son of Preston and Myrtle Peebles of Wabash, Indiana, on December 2, in the Russiaville Friends Church, J. Grant Johnson of Ridgefarm, Illinois, officiating.

DEATHS

ELKINS—Willard L. Elkins, on November 6, at Syracuse, Indiana, after a long illness. He was a member of Russiaville, Indiana, Friends Meeting. Surviving are his wife, Marguerite Baker

Elkins, who is recovering from a broken hip in the Logansport Hospital; three sons, two daughters, and six grandchildren. Services were conducted at Syracuse, with interment in the Parke Cemetery at Fairmount, Indiana.

LEVERING—Jane E. Levering, on November 29, at Fayetteville, North Carolina, where she was visiting her niece, Ruth Levering White. She lacked one week of being 89 years old. The daughter of Samuel and Phoebe Hathaway Levering, she was, for most of her life, a member of the Irving Street Friends Meeting in Washington, D. C. Surviving are a sister, Mrs. Will Benedict of Pasadena, California; nine nieces and three nephews. Burial was at Guilford College, with Charles Thomas in charge of the services.

LEWIS—Marietta Mills Lewis, on November 8, 1953, at Portland, Oregon, aged ninety-five. She was born near Georgetown, Illinois, and was from childhood a faithful member of the Elwood Meeting. She was married in 1882 to Levi Ellis Lewis, who passed away in 1951. Four children were born to them, who survive her. In 1903 the family moved to Newberg, Oregon, settling in the Springbrook neighbor-

hood. She was an active and loyal worker in local and Quarterly Meeting activities, having served for years on the Missionary Board of Vermilion Quarterly Meeting in Illinois, and having been secretary and treasurer of the Evangelistic Board of Oregon Yearly Meeting for twenty-five years. After the death of her husband she made her home with her daughter in Corvallis, Oregon. The last two years of her life, she was an invalid, cared for by her daughter, Mary E. Lewis, in Portland, Oregon. Surviving, besides the four children, are one brother, Allen G. Mills of Chicago; six grandchildren and ten great-grandchildren.

PROGRAM DIRECTOR NEEDED

The William Penn Center at Fallington, Bucks County, Pennsylvania, a Friends Center for community service, is in need of a dedicated person to act as Associate Secretary or Program Director. Applicants should have college training. A successful experience in the ministry or in social work would be valuable. Send inquiries to Kent R. Larrabee, Executive Secretary, Friends Service Association, Fallington, Pa. A prompt response is important.

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Each applicant will be given in his home locality, three subject matter tests: one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1954-55 must be in hand by Third Month 1st, 1954.

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For application forms address:

Daniel D. Test, Jr., Headmaster, Westtown School, Box 1000
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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popple Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m. Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

GEORGE SCHOOL

1893—1954

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